

THE BAPTIST RECORD.

OLD SERIES VOL. XXX.

JACKSON, MISSISSIPPI, NOV. 1, 1906.

NEW SERIES VOL. VIII. NO. 44.

GREAT THINGS AHEAD.

Surely every Baptist in Mississippi ought now to see that we have the opportunity of making our Baptist College equal in every way to any other institution on Mississippi soil. If we will raise \$75,000 by January first on the plan given below, the General Education Board will give us \$25,000 and Carnegie will give us \$20,000. The above together with the Jennings gift of \$20,000 will make \$140,000. Carnegie's \$20,000 will go to Endowment. The other \$120,000 will be put into buildings and apparatus. We are pushing the movement steadily, and by hard work we will succeed. Every Baptist in Mississippi ought to help, and help liberally. Fill out the subscription blank below, and mail the same to me at Clinton.

I promise the following amounts to Mississippi College, and agree to sign notes for the same when called on to do so:

Cash by Nov. 1, 1906	\$
Cash by Nov. 1, 1907	\$
Cash by Nov. 1, 1908	\$
Cash by Nov. 1, 1909	\$
Cash by Nov. 1, 1910	\$
Name	
Church	
County	
Post Office	

Yours for success,

W. T. LOWREY.

True faith and Godly submission looks to God for every thing we need, accepts everything as coming from and directed by Him and seeks to do every thing for God and His glory. Is not this the simple life?

It is not altogether the design, or the spirit in which you read the Scripture in public that has the best effect, but rather the distinctness of enunciation, accuracy of punctuation and comprehensiveness of expression.

Owing to a delayed train, Bro. L. H. Anding, the former moderator, did not reach the Bogue Chitto Association till after the organization. Bro. A. F. Davis was elected moderator, S. C. Walker, clerk, and G. W. Simmons, treasurer.

Preaching and teaching ought to be like the writing of Habakkuk's vision, so plain and positive that "he may run that readeth it", that is not read it as he runs, but rather read it and run to do with all might what the word requires to be done.

Illustrations are like windows, they let in the light, some side lights and some sky lights. A judicious and careful use, however, of the art is enjoined, as too much light is hurtful and blinding, for if

the light that is in thee be darkness how great is that darkness?

Mrs. Mary B. Aven, the wife of Prof. A. J. Aven, has been appointed librarian at Mississippi College. This is a decided step in the right direction. All who know this excellent woman are assured at the outset that neatness and order will prevail in the library.

Rev. S. R. Tull, after a successful pastorate at Kosciusko, goes to Greenwood to succeed Rev. W. M. Burr. Bro. Tull is a young man of much promise and all expect to see the work, so well organized by Bro. Burr, move steadily forward under Bro. Tull's leadership.

Rev. C. N. Nash goes from Hopkinsville, Ky., to enter the pastorate of the Baptist church at Temple, Texas. Surely Temple has been coveting earnestly the best gifts, having sought first the services of the pastor of the First Baptist church, Jackson, Miss., and then Bro. Nash's.

Rev. E. L. Wesson will retire from evangelistic work and accept the pastorate of the New Albany church at the beginning of the new year. He will devote his entire time to this church. He is a strong man and large results may be expected from his labors.

Rev. John W. Lowe, of Lai Chow Fu, China, has just attended the General Association, and is spending the week in Jackson and vicinity, filling several engagements to speak on Foreign Missions. Bro. Lowe has been in China seven years, and is one of our strongest men on the foreign field. He will attend the Louisiana Baptist Convention next week.

The principle of local ownership of church houses and other church property in France seems to be too large a question for the statesmanship of the present Pope. Leo, the late departed, would easily have found a convenient way of adjustment without revolution or even apparent resistance. Perhaps it was the difference between the two popes that constituted the reason for the removal of the one and the setting up of the other. God works in mysterious ways.

Week day school methods may not be freely introduced into our Sunday schools without hazard. Our Sunday schools need a different instruction from that which is only intellectual and secular. All school instruction should have the moral element in it good and strong, but Sunday school instruction is of little value if the spiritual is wanting. No doubt every paragraph studied has a valuable spiritual lesson for the one studying it if sought after.

Why do so many men quit the ministry? Well mainly it may be because God never called them into it, and they have not the requisite grace to adapt themselves to its peculiar vicissitudes of privation and self-denial. And furthermore perhaps God

would have some of them for a while at least, illustrate in a more private way the life they preach to others. Then possibly some are "castaways" for lack of faithfulness.

James Bunce, an oft quoted authority, says: "Nothing but omnipotence can stand in the way of a determined man." But the Methodist pugilist declares in effect, that there is some mistake and that after all the powers, including the divine heights mentioned by Paul in Rom. 8:38,39 have exhausted their forces in a vain effort to separate Christ's people from His love, the Christian man beligerent can himself do it, despite the Highest of the Heights which of course means omnipotence.

Leaving the Kosciusko Association at its close on Sunday afternoon, in company with W. T. Lowrey and J. E. Byrd we reached the hospitable home of Dr. L. S. Rogers, in West, about sundown. At 7:30 Dr. Lowrey presented at the Baptist church the question of the building movement of Mississippi College, raising a very satisfactory amount from this plucky little church, with which the next meeting of the Yazoo Association is to be held.

The Baptist Record acknowledges the receipt of an invitation to attend the double wedding of two of Dr. B. F. Leavell's daughters, Miss Madge Lucile to Rev. James Robert Nutt, and Miss Kate Louise to Mr. Walter Leon Fitzgerald, Thursday afternoon, Nov. 15, 1906, at 2 o'clock, in the Baptist church at Cherry Creek, Miss. The Record wishes for these four young people a large measure of usefulness and happiness.

Mrs. Cornelia Stone, of Kuttawa, Ky., died on the 28th of October, at the home of her daughter, Mrs. S. J. Snook, in Jackson, Miss. She was on a visit to her daughter and her remains were carried back to her Kentucky home. She was the wife of Gen. William J. Stone, who has been moderator for several years of an association in Kentucky, and was also representative from his county for fourteen years. Her visit resulted sadly, but she has now made the long visit from which none ever return.

The death of S. L. Hearn, which occurred on the 25th of October, is a sad bereavement and a distinct loss to the Baptists of the State of Mississippi, as well as to his own church and pastor in West Point. He was one of the leading spirits in the establishing of The Baptist Record under the present management, and one of the Board of Directors for several years. He could be counted on as a helper in all our denominational operations.

Hillman College.

Hillman College has the largest attendance in her history, but she has room for two more girls in her boarding department. If you have a daughter for college here is a chance to put her where she will be well cared for and well taught.

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Report of the Standing Committee on Mississippi College, to the Central Association.

Mississippi College at Clinton, located within the limits of this association, has been known by this name since the year 1830, although the ownership has changed more than once during the time. Some have called the college "The Child of Providence", because of the circumstances under which it came into the hands of the Baptists. The matter of starting a college had been discussed in the conventions, and some steps in that direction taken, when a college already equipped was tendered to them by the citizens of Clinton, free of charge. It seems that in this work that the development of the Lord's hand in it, was through the agency of men.

When the writer of this report was quite a boy Dr. Alexander Newton was pastor of the Presbyterian church at Clinton, and in the division that had taken place in that body of Christians Dr. Newton sided with the "New School" while Dr. Comfort, the president of the Mississippi College, remained with the "Old School". The conflict that came from this difference between two leading men in the denomination, led to the retirement of Dr. Comfort from the presidency of the college, and the establishment by him of a private school in the town of Clinton. As Dr. Comfort was a good instructor and much beloved by the people of the community, his school prospered greatly, and the college languished proportionately. After eight years of effort and strife, the Presbyterians turned the college back to the citizens of Clinton, from whom they had received it, and they tendered it to the Baptists, through the State Convention then in session in the city of Jackson.

It looks like a reasonable proposition to the Baptists of today to consider that the disagreement between Drs. Comfort and Newton has turned out like some of the opposition experienced by the Apostle Paul, to the furtherance of the gospel". Just before the close of the recent session of the Baptist State Convention held at Vicksburg, Dr. Hillhouse, the pastor of the Presbyterian church at that place, came on the platform with a paper in his hand that he said had been found in the corner stone of the old building that was to be torn down, called "The True Baptist", edited by A. Newton".

From some remarks made by the Doctor at the time, the impression was received that he thought this paper came from the Baptists. If he had taken the pains to look on the inside, he would not have been long in discovering his mistake.

At the time the college came into the hands of the denomination, the Baptists at Clinton, and in this part of the State, were weak and poorly organized. In order to bring about a change in conditions, an appeal to the denominational spirit was decided to be necessary. So prominent men were brought from other States to Clinton to discuss the distinctive doctrines held by Baptists.

Among others who came was Dr. John L. Waller of Kentucky. His discourse brought out a reply from Dr. Newton, who charged that Dr. Waller "had hit a run". Very soon Dr. Waller was back at Clinton, and answered that he "was not built for running", and intimated that he would "rather fight than run".

Those acquainted with the Doctor's love of controversy, taken in connection with his being short of stature, and quite fleshy, could credit him with sincerity.

A joint discussion between these two men followed, in which Dr. Newton did not get to say all he wanted to, and "The True Baptist" came into being as an outlet for the "many things" that Dr. Newton had in his mind to say about the Baptists and their principles.

The fact that Dr. Hillhouse, the pastor of perhaps the most influential Presbyterian church in the State, seemed to know so little about Dr. Newton, the most noted preacher in the denomination of his day, shows how soon men of prominence are forgotten. If any of us are to be remembered by after generations, it must be on account of some good work accomplished throughout.

The Waller-Newton debate was followed by many deliverances from leading men of the denomination. It was about this time that Dr. J. R. Graves of Tennessee preached his great sermon, "The Watchman", at Clinton. It would be hard to get the people of this day to realize the impressions made at the time by this great sermon. The writer well remembers, too, a talk made by David E. Burns, the accomplished pastor of the Jackson church, in which he told who Baptists were, and what they had done for the world, and from that time to the present the writer has always rejoiced in being one of the "despised sect".

Dr. Geo. Stokes, the cultivated and beloved physician of the town, delivered a number of addresses that were not only profitable and interesting, but showed intimate acquaintance with Baptist principles, as well as with the languages from which the scriptures are translated.

Rev. C. S. McCloud, that prince of preachers, and at the time pastor of the Raymond church, was wont to talk on denominational affairs in a way that stirred up not only Baptists, but others, by the power of his logic, in his great arguments made in behalf of the principles held by Baptists.

Of course much needless prejudice and bitterness of feeling came of all this, which was to be regretted, but it set the people to reading and thinking, and resulted in many finding out why they were Baptists, and in others discovering that they ought to be. In the meantime the college grew in the affections of our people, as shown by increased patronage. When the war between the States came on in 1861, there were enough boys at the college to form a military company that was led into the Confederate service by one of the trustees of the college. On the tented field, Mississippi College men, as in all of the other walks and callings of life, made a reputation that was creditable to their Alma Mater. When the great struggle was over, those of the old students who were left alive, rallied around the college, and gave fully of their services and of the little money that was at their command, in which way the institution was saved from absolute wreck and ruin.

Just what it cost a few men in time, money, and anxiety, to preserve the college to the denomination, the world will never know. (The growth of the institution from this time for many years was slow, but continuous, and has been a mighty factor in the upbuilding of the

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State, as well as that of our own people. Much has been written to show what the college has done for the denomination, while others have contended that the denomination has done much for the college. Both are true, and this writer will not undertake to discuss the matter here, as to which has been the cause and which the effect. Like faith and works, the two have been mutually helpful to each other. A strong faith is a great stimulus to works, and good works are strengthening to faith.)

The recent opening at the college has been a record breaker in the matter of attendance. Nearly four hundred boys were on the grounds the first day. The presence of all these students shows that somebody has been at work. In the accomplishment of great things of course many persons perform a part, but in all great undertakings, to get the best results, leaders are needed, men whose business is to lead and to direct. In the college work our president, Dr. W. T. Lowrey, has been in charge, both of the college and of raising money for it, and it would be hard for the best informed to decide in which he has been the most successful. (We have now more students and more money, too, than we have ever had before. But in order to secure the \$25,000 promised by the Educational Society of New York, and the \$20,000 to the endowment, by Andrew Carnegie, it will be necessary for the Baptists of the State to raise \$75,000 by the 1st of January, 1907. Of this sum about \$66,000 has been subscribed. No appeal has as yet been made to Central Association. Less than three months of the time allowed is left. Now, what are we going to do? It will be easy to say that the old Central will do her part. She always has. Was it not this association that rescued the college, organized the mission work now carried on so successfully by the State Mission Board? Was it not this association that, through the State evangelist, Rev. M. P. Lowrey, under the appointment of the Home Mission Board, then located at Marion, Ala., that put the churches at Natchez, Vicksburg and Jackson on their feet after the war? But as we cannot live on the past blessings received of the Lord, neither can we, as His servants, afford to sit down and comfort ourselves on what we have done in the past. Our past efforts, when successful, only the better prepare us for more efficient service in the future. Let us show in every way that we can, in this home association of the college, our appreciation of the untiring and successful efforts of our incomparable president, in his work for the institution that is so much in all of our hearts.)

For the Committee, W. T. RATLIFF.

The Yazoo Association.

This body met with the Mt. Nebo church, six miles from Winona, Oct. 2nd. On account of the fearful rains there was not a large delegation present, and yet thirty-eight of the forty churches were represented—twenty-nine by messengers and nine by letter.

After devotional exercises the body was organized by electing the present officers—Rev. J. P. Hickman, moderator; Rev. B. G. Haman, clerk, and Deacon G. L. Cowart, treasurer.

The introductory sermon was preached

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by Rev. Martin Ball of Winona, and a masterly effort it was. All felt that it was good to be there.

Among the visiting brethren recognized were Rev. J. R. Hughes of Deer Creek Association; Rev. W. J. Derrick, representing Mississippi College; Rev. A. V. Rowe, the State Mission Board, and this scribe, representing The Baptist Record and the Moody colportage library.

The various reports received the usual attention given to such. Secretary Rowe showed the great damage done our cause on the coast was weighing heavily upon his heart, and it is hoped that his earnest address will stir the hearts of the brethren of the association to do much for State missions this year. If there ever was a time when Mississippi Baptists should stand as one man by our State Mission Board that time is now.

The letters showed that for foreign, home and State missions about twelve hundred and fifty dollars had been contributed during the year.

Bro. Derrick made a strong plea for the college and took a collection for the same, but owing to the discouraged condition of the people on account of the great damage done to the crops, the collection was not so large as was desired. But the churches will yet come up nobly, it is to be hoped.

The orphanage was not forgotten, and a cash collection of more than thirteen dollars was contributed.

The Mt. Nebo church and community did the handsome thing in taking care of the messengers and visitors. They could easily have cared for twice as many as went, and regretted that more did not attend.

I have not time to speak of the good speeches made. Not a jar or discord to mar the meeting.

The next meeting is to be held with the church in the beautiful little town of West. This scribe spent a day with the people of West recently, and was pleased to find our cause there doing well under the leadership of Bro. B. G. Haman.

J. D. JAMESON.

A Baptist Colony.

Brother J. A. Edwards of Canyon City Texas is the leading spirit in a Baptist Colony to be located at Lake Arthur, New Mexico. I recently visited this land of sunshines and big red apples.

Immense orchards; great fields of blooming alfalfa, and fat cattle were some of the interesting sights in this the prettiest country I ever laid my eyes on. This is the greatest fruit and alfalfa country I ever saw. They cut from 8 to 10 tons of alfalfa to the acre a year, and they have sunshine to cure it. They have the finest quality of all kinds of fruit, and trees are loaded as I never saw fruit trees before. For color, soundness and flavor, the fruit of the Pecos valley is unsurpassed. The land is irrigated from artesian wells that flow from 1000 to 3000 gallons of water per minute, consequently the people are in no danger from drought or excessive rains. The elevation is 3570 feet above the sea level and the climate is just as fine as can be. There is perhaps no better place in the United States for people with asthma and lung trouble. There is at Lake Arthur as fine flowing sulphur wells as can be found anywhere.

This is an ideal place for a home, and the land is still cheap. The town and

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country is being settled with the very best class of citizens.

Col. C. C. Slaughter of Dallas, Tex., said to me the other day: "This is destined to be the Paradise of America."

This is a great bee country. Bees have free pasturage in these great fields of blooming alfalfa, and they work for nothing and board themselves.

Almost everything is raised in this fertile valley.

I will be glad to answer any questions about this country and the Baptist colony.

J. F. BLACK.
203 Chestnut street, Dallas, Tex.

The Brethren.

Bro. Bailey, permit me to say amen to what my good friend and brother, O. D. Bowen, says about Brother B. D. Gray. Bro. Bowen found Bro. Gray on a log in Wayne county and induced him to attend Mississippi College, and he being then pastor of the church at Shubuta, said: "I want you brethren and sisters to aid this young brother as a ministerial student, for I realize that there is diamond in the rough." And they did help him a little, and have been advocates of ministerial education ever since.

As to Bro. Sproles, we can all endorse all the nice and good things he could say about him. I think it a good idea to say what we think of and how we love and appreciate our brethren before they die, for they cannot hear it after death.

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W. H. PATTON.

The Mississippi Association.

This, the oldest association in the State, observed its centennial session October 11th to 14th.

It was my happy privilege to be a visitor and to take some part in the program arranged for the occasion. The churches were well represented and the attendance fairly good. The ideal days following the extreme weather which had so lately prevailed no doubt kept some of the farming community at home busy taking up the "dropped stitches".

Dr. W. B. Kinabrew was re-elected moderator and T. C. Schilling clerk. The First Baptist church of Meadville was received as a new member. This is the first church Baptists have had in Meadville, the county seat of Franklin, in the past one hundred years.

The reports on the various subjects were exceptionally good, and the speeches were short and to the point. The meeting was deeply spiritual. The celebration of the

one hundredth anniversary both of the existence of the association and of the church—Ebenezer—which entertained the meeting, lent inspiration to the occasion, and the reflection of the heroic deeds growing out of the martyr-like spirit of our Baptist pioneers, such as Curtis, Courtney and others, warmed all hearts with praise and thanksgiving to God, who had made the wilderness and the solitary places of one hundred years ago glad, and had caused the desert to rejoice and blossom like the rose.

Owing to hindering causes the program, as arranged, was only partially carried out. The writer presented "A Sketch of the History of Mississippi Baptists During the First Hundred Years." This was ordered printed in the minutes. "The Development of Missions Among Mississippi Baptists for the Past One Hundred Years," was ably presented by A. V. Rowe. This was an address of great power. Bro. T. C. Schilling read an excellent paper on "Reminiscences." The history of our educational progress by W. T. Lowrey, and the centennial sermon by B. D. Gray, owing to their absence, had to be deferred to the next centennial.

The introductory sermon by W. A. McComb set the keynote for strong faith and aggressive work. The Sunday services concluded the meeting of the association. Before adjournment it was resolved that through a committee S. W. Sproles of Liberty, W. I. Causey of Berwick, T. C. Schilling of Magnolia and I. H. Anding of Summit the effort would be made to secure a sufficient sum of money to place a stone of sufficient size to permanently mark the spot (a lonely grave, practically so) where rest the ashes of Eld. Richard Curtis, Mississippi's first Baptist preacher. It is hoped that we shall, all of us, take interest enough in this matter to preserve to coming generations the last resting place of this man whose memory should be ever green for his mighty deeds of faith.

"A fine sermon," so reported, was preached Sunday morning at the stand by T. C. Schilling. At the same hour the writer spoke to a crowded house on "The Christian's Spiritual Vision." Collections were taken both for the orphanage and for two retired veterans—Elds. Thomas Lansdale and Silas Thompson. Bro. Lansdale, owing to extreme bodily infirmity, could be with us only on Sunday. Sister Lansdale, with her God blessed good cheer, came every day. Bro. Thompson, though blind, was present most of the time, and gave hearty sanction to the many good things he heard. It was tenderly touching to hear the prayers offered in behalf of these veterans of the cross. They are nearing the shore where the breakers never roar and the storm clouds no more dim their heavenly vision.

The writer concurs in the opinion of Dr. Kinabrew, who said: "I am eighty years old and have never attended a happier associational meeting." God bless the old Mississippi Association, and the good people of Ebenezer.

The next session will be with the Gillsburg church.

I. H. ANDING.

THE BAPTIST RECORD.

The Baptist Record.

PUBLISHED EVERY THURSDAY

—AT—

321 S. State Street, Jackson, Mississippi.
Entered at the Postoffice at Jackson, Miss.,
As Second-Class Matter.

—BY THE—

MISSISSIPPI BAPTIST PUBLISHING COMPANY,
T. J. BAILEY, EDITOR AND MANAGER.

When your time is out, if you do not wish paper continued, drop us a card. It is expected that all arrears will be paid up before ordering paper stopped. Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

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Multiple Proportion.

The moral value of intelligent activity, "the quality of virtue or guilt, of praise or blame," is dependent upon the moral purpose stimulating the agent to action. With this premise granted, we are perfectly safe in saying that the value of an education is entirely dependent upon the purpose for which it is acquired and the use of which it is to be made.

All true education, then, must have for its design not only to multiply the powers of the soul, but also to give one complete mastery of himself under all circumstances of life; in other words, a full and well rounded discipline. One must have his soul's powers in his grasp, or else natural inclinations and appetites will take possession of him. As another has so forcibly said: "The mind is a field, in which so sure as a man sows not wheat, so sure will the devil be to sow tares."

To the purpose of power and discipline may be added the purpose of purity of life, or character. Some one has designated character as "the habitual disposition of the soul." To educate the soul to proper habits is the true basis of character formation, and to avoid the committal of errors and follies, there must be instituted a perfect equilibrium between the mind and the character. Through a lack of this balanced weight, often men of great genius degenerate into weak souls. Cicero had this defect. He was a diamond of the pure water as an orator, but as a man only a earingorn stone. On the other hand, William Jennings Bryan is not only an orator of the first magnitude, but he is a man of such sterling character that his every word carries conviction to the hearts of his audience.

But "the bias of our intellectual and moral character is in general given long before we are capable of reflecting on the operation of our own faculties." The purpose of education, then, should be to give the soul a true vision of itself, and to enable it to acquire that "habitual disposition" which will incline its activities toward righteousness rather than toward things of evil import.

The earlier this true bias is given to the human soul the better for all concerned.

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So when Oliver Wendell Holmes was asked when was the time to begin the education of a child, replied: "Two hundred years before it is born." It is a truth of general observation that errors in a young soul are more easily corrected than those in people of more mature years.

"What softer nature starts at with affright
The hard inhabitant contends is right."

Over Much.

One or two of us, more or less, who try to do our own thinking, based on rational data, are and have been of the opinion that our Uncle Sam has chopped off more than he can well tote in the case of Cuba. He had negro problems enough for a whole century of mastication by all of the wise men of the east, supplemented by the main strength and awkwardness of the west without that hedge-pedge of French, Spanish, Indian and negro in Cuba.

Our benevolent old relative ought to remember that he has been ceremoniously, seriously and facetiously piddling with the Red Man's problem for more than 130 years, and still it is a problem that is, as far as the few Indians that have escaped, are concerned. If it has taken the dear old pettifogger so long to "pacify" a few hundred thousand wild Indians, how long will it take for him to accomplish the same glorious (?) result with as many or more millions of so many incongruous sorts of genus homo as are present in the Hawaiians, the Philippines and the Queen of the Antilles and her little dependents? Wouldn't it be a good idea for Uncle Sam to swap off all of his island warts for the substantial mainlands of Canada, Mexico and Central America, even down to the isthmian canal, "draw in her horns" and come home to stay? Any how we think so.

The Peril of Perils.

There are perils and perils, and they are at every point of the compass, and there is nothing safer than that they grow as they go. They are cumulative as you enumerate them, and the last one on the list is the most formidable. There is the dry peril of the rocky West, where mostly centipedes, scorpions and cactus monopolize all creation; the black peril of the sunny South, where the beastly instincts seek to submerge chastity; the foreign peril that would destroy our institutions; the Roman Catholic peril, that would subvert our liberties, and the "wet peril" of the here, there and everywhere, that seeks to enthrall and engulf the whole human race. This last peril is the greatest of all, and indeed greater than the whole of the others combined.

It is a fact that needs not to be elaborated into anything like a "seare crow" to make it visible to the heights and depths that the "wet peril," or liquor traffic, is the most menacing and deadly of them all. Look at the harvest of its destructive work if you will and be convinced. Credible authorities show that three-fourths of the crime is caused by liquor, two-thirds of the lunacy and one-third or more of all sickness directly or indirectly, and fully 100,000 deaths every year, with quite as many more certainly brought about as a consequence of strong drink. And why all of this Upas forest of sickness, lunacy and crime and all this awful holocaust of

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deaths? Yes, why? Well, it is that a few conscienceless and soulless men might float on the gold and silver wave of an ill-gotten prosperity down to a fathomless and fiery hell! How long, O Lord, how long?

Kosciusko Association.

This body met on Oct. 19, with the Springdale church. J. P. Brown was re-elected moderator and L. W. McCool, clerk. The letters were not read, but S. E. Tull was appointed a committee to prepare a roll of delegates. The introductory sermon was preached at 11 o'clock by T. R. Paden. It was well delivered and inspiring and was received by the large congregation with manifest appreciation. One hour for dinner, and the congregation re-assembled. The moderator announced the association thoroughly organized and ready for business. All the above was accomplished in two hours. The body went immediately into the reading and discussion of reports. The close of the first day found the association well into the business claiming its attention. It is unquestionably true that J. P. Brown is one of the very best moderators in the whole State. His dispatch of business is inspiring; and yet he is considerate and fair in his treatment of all brethren. The spirit of the meetings was fine and the actions harmonious and aggressive. It ought also to be said that Bro. McCool is a good clerk. Comparing the association at present with 20 years ago, the improvement in every direction is very pronounced. No representative of The Baptist Record has ever done quite so well at any association as at this one. The subscription list was very much extended. The visiting brethren were J. E. Byrd, representing the Sunday school work in the State; W. T. Lowrey, representing Mississippi College, and T. J. Bailey, representing The Baptist Record. All these did well for the objects which they represented.

The services of the Lord's day consisted of Sunday school address at 10 a. m. by J. E. Byrd, preaching at 11 a. m. by W. T. Lowrey at the Baptist church; T. J. Bailey, at the Methodist church; and at 2 p. m. by S. E. Tull. The latter was delivered on the occasion of the ordination to the gospel ministry of Bro. J. P. Neel.

We received good entertainment and many other courtesies at the hands of Bro. W. J. Hester and his good wife. Rev. D. L. Wilson is the faithful and efficient pastor of the Springdale church. He is one of the most useful and safe pastors in the State. He is a son of the late Rev. Joel F. Wilson, than whom no man in all that section of the country was more influential.

We pay express or postage on all premium books. In ordering, state your first, second and third choice of books, as your first or second choice might be exhausted.

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We shall begin sending out statements in a short time and those in arrears who are opposed to receiving "duns," can avoid this calamity by sending in their subscriptions at once. We have hundreds of subscribers who are behind with the paper and while we know your credit is good, we need the money.

Let us hear from you in a substantial way.

Choctaw Association.

The sixty-eighth annual session of the Choctaw Association convened with Salem

THE BAPTIST RECORD.

11 a. m. of the second day, having already presented the claims of the paper with more than ordinary success. The Trinity Association is developing nicely and will become a strong and influential compact.

We spent two nights with Rev. A. C. Ball in his home two miles west of the new town of Mantee. We shall hold in grateful remembrance the many courtesies shown us by him and his noble helpmeet. We have known Bro. Ball for many years and have always loved and honored him. He is doing a good work. In company with Bro. E. E. Thornton, we spent a most enjoyable night with Bro. Joel Ellison and his estimable wife. He is 80 years old, and is still an active layman in the Lord's vineyard.

Bro. J. F. Mitchell is the honored pastor of the Hohenlinden church, and seems to be doing a good work there.

Associational Minutes.

A copy of the minutes of each association in the State is needed in the office of The Baptist Record. If the clerk, or the moderator, or any other brother will put himself to the trouble of mailing a copy of his minutes to The Baptist Record, Jackson, Miss., the favor will be duly appreciated, and the minutes will be put to good use. Please do this, brethren, and you will perform a valuable service for our cause.

Our Premium Offers.

No. 1. For 14 new subscribers and \$28.00 in cash we will send Webster's International Dictionary, latest edition, in morocco.

No. 2. For 12 new subscribers and \$24.00 in cash we will send Webster's International Dictionary, latest edition, in sheep.

No. 3. For 4 new subscribers and \$8.00 in cash we will send The History of Mississippi Baptists from the Earliest Times, in two large volumes, cloth.

No. 4. For 1 new subscriber and \$2.00 we will send either of the following books: The Pastor and Sunday School, by Dr. W. E. Hatcher; Pastoral Leadership of Sunday School Forces, by Dr. A. F. Schaufler; The Pastor and Teacher Training, by Dr. A. H. McKinney; The Twentieth Century Sunday School, by Dr. Samuel H. Greene; Health, Expression and Personal Magnetism, by Prof. Booth Lowrey.

We pay express or postage on all premium books. In ordering, state your first, second and third choice of books, as your first or second choice might be exhausted.

STATEMENTS.

We shall begin sending out statements in a short time and those in arrears who are opposed to receiving "duns," can avoid this calamity by sending in their subscriptions at once. We have hundreds of subscribers who are behind with the paper and while we know your credit is good, we need the money.

Let us hear from you in a substantial way.

ROYAL BAKING POWDER

ABSOLUTELY PURE

Healthful cream of tartar, derived solely from grapes, refined to absolute purity, is the active principle of every pound of Royal Baking Powder.

Hence it is that Royal Baking Powder renders the food remarkable both for its fine flavor and healthfulness.

No alum, no phosphate—which are the principal elements of the so-called cheap baking powders and which are derived from bones, rock and sulphuric acid.

ROYAL BAKING POWDER CO., NEW YORK

Baptist church, Kellis' Store, Kemper county, Miss., Friday, Oct. 18, 1906.

The officers of last session, J. L. Williams, moderator, and Thos. G. Rosser, clerk and treasurer, were in their places and in permanent organization were re-elected to their respective offices.

Most of the churches were represented by letter and messengers. Most of the letters indicated that the churches were on the upgrade, reporting goodly numbers received and increased contributions to all purposes. The visiting brethren were J. D. Fulton, R. M. Woodruff and M. H. Kemp from Louisville Association; L. M. Dunn, from Harmony Association, B. S. Gay from Lauderdale County Association and W. T. Carroll from the Oktibeha.

Some changes were made from the old order of doing things. The reports on Mississippi College and ministerial education are to give place to a report on Christian education; the reports on associational missions and home and foreign missions are superseded by missions; and the moderator ordered to appoint full committees for next session.

Bro. Fulton preached the missionary sermon Sunday at 11 o'clock, and a \$25.00 mission collection was taken, after which the body adjourned.

A devotional spirit was foremost in each session, and as we left for our various homes we felt that it was good to be there, for the Lord was with us.

Fraternally,

J. L. WILLIAMS.

Daleville, Miss., Oct. 27, 1906.

A note from Bro. T. C. Lowrey, of Blue Mountain, bears the sad intelligence of the death of Rev. W. T. Lumley, missionary to Africa. We have none of the particulars, but presume his death occurred in London, England, as he was there at last account. He was a Mississippian and a Mississippi College man. His little son is in Blue Mountain, where for some three years he has been in school.

THE BAPTIST RECORD.

Storm Swept Churches—Appeal of Secretary Rowe—Suggestion of Brother Bryan Simmons.

Secretary Rowe has set before the brotherhood the true condition of this storm swept country, and of our demolished church buildings. (The one at Wiggins is not a total wreck, as was reported, but seriously injured). The membership of these churches, as reported by Secretary Rowe, are with the fewest exceptions poor people, and it is out of the question for them to rebuild, without help, much help, from their brethren and sisters of the State. Most if not all of this storm swept country has been and is now mission ground and the work done on it for years past has been blessed of God, and the future of the work before the storm was promising, but unless our people of the up country come to our help in the way of rebuilding our houses of worship the work will be greatly retarded for a long time to come.

The suggestion of Brother Bryan Simmons that two or three of the pastors of the storm swept churches visit the churches in the State in their interest might do, provided they could leave their flocks long enough to accomplish anything. As one of them I can speak for myself. I cannot leave my people, nor do I believe that any other pastor can do so. I thank Bro. Simmons for his interest in us, and for his earnest desire to help us.

Permit me to emphasize the earnest appeal of our faithful secretary, beloved brethren and sisters of our great Baptist family. We have lost our church houses by the terrific storm, and we are desolate, and in our condition, to whom can we look for help but to those who love us and sympathize with us, the people of "The One Lord, one faith and one baptism." Beloved, our cause is your cause. I plead for the cause for which our Savior suffered and died. Hear us, please, and heed our cry. O help us to get on our feet again, so that we can go forward with the good work. Will not every pastor, every church, every ladies' mission society, make an offering for the storm swept churches. You will have our gratitude, and may heaven's blessings rest upon you.

Send all contributions to Secretary A. V. Rowe, Winona, Miss., who will distribute them judiciously.

Your brother in hope,

O. D. BOWEN.
Handsboro, Miss., Oct. 25, 1906

B. Y. P. U. Quarterly.

The Sunday School Board, beginning with the quarter now current and for succeeding quarters, has made new and extensive improvements in its periodicals. I wish to emphasize here especially the B. Y. P. U. Quarterly. This can be best done by giving the subjects for October, November and December as now appearing in the Quarterly.

FOR OCTOBER.

- 7—Devotional Meeting. Obedience to Jesus.
- 14—Bible Study Meeting. The Epistle to the Philippians.
- 21—Doctrinal Meeting. The Baptist Distinctive Doctrine: The Bible, the rule of faith and practice.
- 28—Missionary Meeting. Italy.

FOR NOVEMBER.

- 4—Devotional Meeting. The Blessedness

- of Communion with Christ.
- 11—Bible Study Meeting. The Epistle of James.
- 18—Doctrinal Meeting. Baptist Distinctive Doctrine: Religion, spiritual and personal.
- 25—Missionary Meeting. Work on the Frontier.

FOR DECEMBER.

- 2—Devotional Meeting. Courage or Cowardice, Which?
- 9—Bible Study Meeting. The Epistle of Philemon.
- 16—Temperance Meeting. (May be used as a business meeting).
- 23—Doctrinal Meeting. Baptist Distinctive Doctrine: Baptism a personal act of confession.
- 30—Missionary Meeting.

According to this program each month has a devotional meeting, a Bible study meeting, a doctrinal meeting and a missionary meeting. And with each meeting there is a suggested program. The devotional lessons and doctrinal lessons are prepared by our editorial secretary, Dr. I. J. Van Ness. The Bible Lesson Studies are prepared by Dr. B. A. Dawes. The Missionary lesson by Dr. W. O. Carver. All are able and timely.

This gives the Quarterly a new and unique place and is finely adapted to the needs of our young people. There is no change in the price. Single copy ten cents per quarter. Ten copies or more to one address, each, six cents. The Board takes great pleasure in co-operating with the Executive Committee and doing what we can to promote the great interest.

J. M. FROST.

Nashville, Tenn.

Resolutions.

Whereas, Our beloved pastor, Rev. J. B. Quin, after serving our church faithfully for nearly five years, has seen fit to resign and accept a work in Yazoo City; therefore be it

Resolved, By the W. M. U. of the East McComb Baptist church that in accepting this resignation we do so with regret, realizing that his exalted Christian character and upright life has been a blessing to our church, our Sunday school, our W. M. U. and our community at large.

Resolved further, That our prayers go with Bro. Quin and his noble wife, who was our efficient president, in their home in Yazoo City, and we earnestly implore God's richest blessings to go with them, and may they be instruments in His hands in bringing lost souls to Christ.

Resolved further, That a copy of these resolutions be sent Bro. Quin and wife, a copy placed upon our minutes; also a copy sent to the Baptist Record for publication, and to our city papers.

MRS. LILLIAN RENFROW,
MRS. J. M. PATTERSON,
Committee.

East McComb, Miss., Oct. 19, 1906.

The Superlative Issue.

By Rev. J. B. Lawrence.

(Baptist and Reflector.)

There is many a church dying for the want of an issue. They have no definite, all-absorbing, regnant purpose. They have no firm grasp upon the issues involved in the campaign of evangelism which the di-

Nov. 1, 1906.

vine commission thrusts upon the churches, and as a result have no settled convictions as to the supreme duty. They have not thrown the anchor of their faith out into the great deep of God's love, and thus being anchored to nothing, they expend their forces in self-salvation instead of the salvation of the world.

It is of vast importance then that we have an issue. It is of greater importance that the issue we have be the supreme one. There are issues and issues. There are the false as well as the true. Has Christ left his churches in the dark with respect to the supreme issue? Has he not given one great thing to do? Indeed he has. He has given them an all-inclusive commission. It is the evangelization of the world. Missions and missions as modified by the word "Foreign," is the superlative issue. All else is but the means to this great end. This was the supreme thing in the mind of Christ and his apostles. The first command he gave to his disciples was, "Follow me and I will make you fishers of men." The last command was but an amplification of the first, "Go ye into all the world and preach the gospel to every creature." Between these two commands there is outlined the life-purpose of the divine Christ, "The Son of Man is come to seek and to save that which is lost."

The superlative issue is set forth definitely in the great commission. Christ says, "Go ye into all the world and preach the gospel to every creature." Here is an issue that is supreme and final. It towers above everything else. It is the supreme appeal as well as the supreme command of Christ ringing out as it were, from amid the dying groans of Calvary. Whatever else we do we must do this. It is our supreme task. It is to be ever before us. If the great commission means anything to us, it means everything.

That Christ looked upon the evangelization of the world as the supreme task of the churches is further shown by the fact that he conditioned the time of his second coming upon the completion of this work. When the gospel shall have been preached to every creature, then shall the end come. This world is Christ's. Satan is a usurper. The churches have been commissioned by the King of Light to beat back the hosts of darkness. Christ is expectantly waiting until this shall be accomplished. The superlative task of Christendom is to conquer this world for Christ; to cause his kingdom to come and his will to be done on earth as it is done in heaven.

What we need is a divine awakening. The churches must realize that foreign missions is the superlative issue. Their lives depend upon this awakening. It is not a question of whether the heathen will be saved without the gospel, but the question is, can the churches be saved if they fail to send the gospel to the heathen? We will have life and power when we get in line with the divine will. In this Foreign Mission Movement there is a reflex influence. We who put our lives into it receive an uplift. I have heard God say, "He that watereth shall be watered also himself."

And I believe that if we will get anxious to raise heathen nations from death, God will give us the power to shake off our own grave clothes; that while we are seeking to bring to life the spiritually dead in foreign lands, our own children will start into life by our sides; that while the love for distant nations glows in our hearts,

Nov. 1, 1906.

THE BAPTIST RECORD.

Dangers to Growing Boys.

While every one recognizes the need of sympathetic care and guidance for the adolescent girl, few realize that the boy who is passing through the transition period between childhood and manhood needs the same consideration. His physical evolution is as marked and as important, the mental changes as significant, and the susceptibility to moral influences as great.

The period for both boy and girl is one of "storm and strain," but the girl has more help and possibly fewer temptations. While the churches at home are being blessed by the new impulse given through the inspiration of this supreme issue, the foreign fields will also feel the thrill and throb of the new life-power and the nations will begin to wake from the sleep of a hundred ages. The darkness of heathenism will roll back upon itself and the light of love will shine in upon a new born land silencing the clamor of arms and calling to light a thousand budding charities. On every breeze will be borne the songs of Zion. Ascend the Alps and you will see the darkness retreating from the Papal world; ascend the Andes and you will see South America and the Islands of the Pacific one altar; ascend the mountains of Tibet and you will hear from the plains of China, and from every jungle and pagoda of Hindostan the praises of the living God.

"The dwellers in the vails and on the rocks shout to each other and the mountain tops,

From the distant mountains catch the flying joy;
Till nation after nation caught the strain,
Earth rolls the rapturous hosannas round."

A Visit.

Some days since it was our privilege to visit the unique town of Utica. Everything seemed to indicate thrift and progress.

There are some lovely homes there, and even the small cottages look neat and airy. The steam gin is turning out hundreds of bales of cotton, the merchants are doing a good business, and meet you at the door with smiling faces. To show that the people are truly awake to the interest of their children, they have recently erected a large and commodious school building that is an honor to the town, and will usher in a new era in the educational line. Three beautiful churches mark the religious sentiment that prevails. We attended a mission service at the Baptist church that was conducted by that untiring worker, Mrs. Sallie Mimms. They were arranging to get up a box for a frontier missionary. Though few were present, we felt that they were in touch with the Savior.

We had the pleasure of visiting nearly all our relatives there, through the kindness of Mrs. Sharkey Newman, who placed her beautiful horse and trap at our disposal. We spent one day in the home of our nephew, Pat Bolls, where we received royal treatment; and visited the Dudleys, but sickness and sorrow had cast a shadow over their homes. We spent most of the time with our sister, Mrs. E. J. Haills, who seems nearing the border land, and is patiently awaiting the call of the Master. It was indeed sweet to be with her once more, and enjoy as we did the hospitality of the Broom family. We returned to our home feeling that we had spent five red-letter days that would brighten our lives and give us something to remember for days to come.

MRS. E. C. BOLLS.

he has reached the "smart age," and when he ventures an opinion he is frequently sarcastically told that he "knows more now than he will when he is older." The manifestation of conceit in the growing boy is in reality an evidence not of self-conceit, but of the dawning of individuality. He is beginning to think, and naturally this is to him a wonderful fact. These original ideas asserting themselves in his mind are the most marvelous things in the world to him, unimportant as they may seem to others. The boy is right. They are marvelous. It is a wonderful thing to be an individual to originate ideas, to have opinions, and it is better that these ideas should be crude than false, than that the mind should be utterly inert.

The wise parent will not "snub" the boy because he has not the wisdom of the man, nor silence him because he is somewhat self-assertive, but will treat him with courtesy, will show him that as his father and elder friend he is willing to show him due consideration at the proper time, to give his opinions weight and to discuss his ideas with the generosity he would show to any other gentleman. I use the word other advisedly. When the father treats the son as another gentleman he will find the son responding by gentlemanly conduct.

The moral dangers surrounding the adolescent boy are both from within and without. New emotions, new aspirations, new physical feelings are manifesting themselves and opening up before him new avenues of temptation, arousing new susceptibilities to evil. These dangers are not adequately met by specific warnings, by detailed descriptions of vices to be shunned or sins to be avoided. The surest safeguard is a wise scientific knowledge of facts concerning himself, together with the friendship, sympathy and confidence of his parents. He should be taught a reverential regard for life in all of its manifestations, a respect for himself as a guardian of the race. He should know that to guard his treasures of virile power is not only to guarantee a better heritage for future generations, but is also to insure for himself a storehouse of strength and energy for mind and body.—Mary Wood-Allen, M. D., in the Congregationalist.

Beyond Today.

If we could see beyond today,
As God can see;

If all the clouds would roll away,
The shadows flee—

O'er present griefs we would not fret,
Each sorrow we would soon forget,
For many joys are waiting yet
For you and me.

If we could know beyond today,
As God doth know,

Why dearest treasures pass away
And tears must flow—

And why the darkness leads to light,
Why dreary paths will soon grow bright—
Some day life's wrongs will be made right;
Faith tells us so.

If we could see! if we could know!
We often say;

But God in love a veil doth throw
Across our way;

We can not see what lies before,
And so we cling to Him the more.
He leads us till this life is o'er.
Trust and obey.

People often remark of some boy that

Convention Board Meeting.
The Convention Board is hereby called to meet in Jackson at Mission Rooms of First Baptist Church on Tuesday, Nov. 13, at 8:30 p. m.

This is the annual meeting for making appropriations, and all the members are urged to be in attendance.

All churches and persons having requests to make of the Board will please send them in writing to the undersigned at as early day as possible so that they may be tabulated for the meeting, and put in such shape that the work may not be retarded. Please write fully in regard to needs, making such detailed statements as will enable the Board to get at the facts in any situation.

A. V. ROWE.

Winona, Miss.

College Tidings.

Our heads are bowed. A great bereavement has come to the college. Bro. S. L. Hearn of West Point has passed from the work of this world to the rewards of eternity. He was a prominent member of our Board of Trustees and one of the best friends the college had. When Bro. J. B. Gambrell raised the first endowment he gave \$1,000. He did not quit, but kept on giving when the college had need, and five years ago when I made the endowment campaign he gave another \$1,000. He had not made his subscription to the building fund, but had given me to understand that he would stand by me this time, as he had always done. He was waiting for me to visit the church at West Point and had assured me that he would not fail me. God has called him and we shall miss him very greatly in all our work. He had notified Dr. Willingham privately at our last Convention that he would pay annually the full salary of a foreign missionary; he had erected the Hearn Memorial Building at Blue Mountain, and his charities went out in multifarious directions. I have called on him many times to help different noble causes, and I never called in vain. May the Lord raise up others to do the great work from which he has been called away. I lay my tribute on his grave and will remember him as one of the most loyal, most faithful and most generous friends who ever crossed my path.

From the General Association last Saturday I ran down and spent Sunday at Pachuta. I had a delightful stay in the home of Major M. F. Berry, the uncle of our Blue Mountain Berry. He is the last of the older members of the Berrys and he is now 80 years young. The pastor there is the good Dr. Hackett. He is one of the old men whose presence is always delightful to me and whose cordial friendship I always feel assured of. Pachuta is a small one Sunday church and we had only a hand full of people at the service. We raised \$200.

Sunday the 21st was spent with the Kessinso Association. Capt. J. P. Brown, the moderator, was exceedingly brotherly and gave me every possible advantage. We raised \$300 there, and I stopped over at West Station on my return, where nearly \$300 more was added. Many thanks, especially to Dr. and Mrs. Rogers and Mrs. Mittie Bayless of West, whose sympathy and generosity made a success of the occasion. Mrs. Rogers is one of my old time Blue Mountain students and we know what that means.

The boys still come, and the building movement progresses gradually. We will succeed.

Yours for progress,

W. T. LOWREY.

Columbia Street Church, Hattiesburg.

Sunday, the 28th of October, we held our last service with the Columbia Street Baptist church of Hattiesburg.

Three years and eight months ago we went to the city of Hattiesburg as city missionary.

Three years ago we organized the Columbia street church, with 12 members. The church has received 235. They now have 221. By the end of six months, we had our church house completed, every dollar of expense on it paid. Within 18 months we had our entire church property paid for, worth \$3,500.

The first year of our existence we had only two Sundays preaching. For the past two we have had all time, paying all expenses. The first year we gave about \$100 to missions; last year \$600, this year \$657; last year to all purposes \$2,500, this year \$2,700. The church has averaged as much to outside work as for home expenses.

The church has stood loyally by the pastor in every good work. They are now prepared to do a great work. This is a noble people. May the Lord soon give to them an under shepherd who shall be able to lead them on to far greater things than have been accomplished.

Their devotion to the pastor was very marked. They not only paid all the salaries they promised, but constantly remembered us with kind expressions.

We turn our face to the great West. I have accepted the call to the care of the First Baptist church, Palacios, Texas, the home of the South Texas Baptist College and the B. Y. P. U. encampment. We shall leave Mississippi for the new work about the middle of November.

The blessings of our Lord rest upon all the dear Mississippi folks.

Truly,
M. J. DERRICK.

The Plight of an Indian Chief.

Nearly blind and helpless, Chief Sunnahat of the Alaska Haidahs arrived in the city on the steamer Al-Ki, en route to Los Angeles, Cal., to secure treatment. In order to obtain treatment for his eyes the Indian chief has sold the tombstones to the graves of his ancestors, the house in which he lived in Alaska, many curios which he has collected from the members of his tribe and will go on exhibition himself at Redondo, the Huntington summer resort near Los Angeles.

Chief Sunnahat and the collection of Indian curios, including three totem poles, one of which is the largest ever seen out of Alaska, are in charge of W. L. Bunard and Walter Weymouth. The house, totem poles and other curios weighs a total of about 200 tons and will be transferred to three different boats before reaching the destination.

The largest of the three totem poles is fifty feet in length and about four feet four inches in circumference at the butt. The house was torn to pieces at Kasaan, Prince of Wales Island, and shipped in that manner to be erected again at Redondo.

At Redondo Chief Sunnahat will live in his own house, surrounded by the totem

poles and the other curios which form the collection. He will be one of the features of the summer resort and will remain as long as his eyes are in need of treatment. He is about 70 years of age and has been chief of the Haidahs since he was 14.

The house of the Indian chief is the first house to be sold out of Alaska. When this house was built Chief Sunnahat gave a big potlatch to the members of his tribe, at which he gave away about 3,000 blankets.

The big totem pole was shipped in sections on the Al-Ki and immediately after the arrival of the Alaska steamer in port was transferred to the Umatilla for San Francisco and will be transferred again on arrival at that port for Southern California.—Seattle Post.

Some of the newspapers are wondering that Miss Ott, the American churchwoman abroad and in London, was permitted to go in and see the King. But a wag replies that there could be no hurt to either, as the King is so safely ironclad and the American churchwoman has brass enough to face any sort of human biped that ever wore breeches. We don't know that our American churchwoman will appreciate the compliment, but it is suggestive, for all that.

We observe that a modest dancing master is inaugurating a movement to reform the "round dance" by eliminating the "hugging feature". If he should succeed in doing this, however, it would be like the play of Hamlet with Hamlet left out, very much as the average theatre with the nude and vulgar set aside. The modern dance, like the popular may, must be intoxicating with the obscene to be acceptable to the average citizen.

A Train Load of BOOKS.

The Dominion Co. Failed
One of America's biggest publishing houses, I bought the entire stock of books at receiver's sale and am closing it out at from 50c to \$1.00 on the dollar.

Sample Prices: Late copyright books, were 1.50. My price 38c. List includes Eben Holden, The Sea Wolf, The Spenders, The Leopard's Spots, The Christian, and dozens of others. History of Nations, 74 vol. Regularly \$148.00. My price 37.00. Encyclopedia Britannica, Regularly 36.00. My price 7.50. Dickens Works, 45 vol. Regular 15.00. My price 2.95. Choice of Fine Cloth Bound Classics, 9c.

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THE TYPEWRITER EXCHANGE

Womanly Misery

Who can tell what many women suffer? The words: backache, headache, grinding pains, dizziness, cramps, etc., convey to mere man no idea of the intense misery that many women endure. But women can appreciate, what a place

WINE OF CARDUI Woman's Relief

has made for itself, in the hearts of a million women, who have been helped by it in the past 50 years. Mrs. John A. Keeton, of Cephas, Va., writes: "I suffered severe pains every month. My head, back and teeth ached most of the time, for 5 years. But now I am well and free from pain, thanks to Cardui." Try it.

At all Druggists

use to the country. And, so attractive has the nation seemed to the people of other nations that a larger number of people have come into the country from Europe than ever before.

"In the face of this prosperity, there appears, in many quarters, an uneasy impression that, as a common phrase puts it, 'we are going to the dogs.' Instead of this we have great cause to be thankful. Every man or woman can say with truth, and should say it, 'I thank God I am alive and strong and well.'

"I thank God for oxygen and ozone and electricity and the Roentgen Ray and ether and radium, and all the other things and realities, and principals and powers of which I know nothing at all, but which have been combined somehow."

"I thank God for peace."

In an address to young men, President Jordan, of Stanford University, said:

"Your first duty in life is toward your after self. So live that your after self—the man you ought to be—may in his time be possible and actual. Far away in the twenties, the thirties of the twentieth century, he is awaiting his turn. His body, his brain, his soul, are in your hands. He cannot help himself. What will you leave for him? Will it be a brain unspoiled by lust or dissipation, a mind trained to think and act, a nervous system true as a dial in its response to

The year has been prosperous beyond any precedent in America. This prosperity has been simply physical prosperity. The churches have enlarged their fellowship considerably. The colleges and universities have had more pupils than ever. Congress has passed laws which are generally thought to be of great Companion says:

Dr. Edward Everett Hale believes that as a nation we have cause for thankfulness. He speaks from the vantage ground of more than sixty years of adult life, and in an editorial in the November Woman's Home Companion says:

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companion says:

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QUEEN AND CRESCENT ROUTE.

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Tickets on sale October 24th and for trains due to arrive at Vicksburg before noon Oct 25th, at rate one fare plus 25 cents good for return October 25th.

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Tickets on sale Oct. 18th and 19th at rate one fare plus 25 cents for round trip good for return ten days from date of sale but may be extended until Nov. 10th.

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War on Liquor and Tobacco.

The Kansas Anti-Liquor Society has adopted a new plan to fight the liquor traffic; it is distributing free to all who write and enclose a stamp a recipe for the cure of the liquor habit. It can be given secretly in coffee or food. Also one for the tobacco habits that can be given secretly. The only request they make is that you do not sell the recipe. Send free copies to your friends. Their address is Room 6 Gray Ridge, Kansas City, Mo.

Deaths.

Philip Herbert Didlake.

After nine days of ever-increasing suffering, surrounded by loving ministering relatives and attended by medical aid, the death angel came and Philip Herbert Didlake, of Star, Miss. fell into that sleep which is eternal in awaking.

Philip Herbert Didlake was born July 11, 1885 and died October 4, 1906, having passed his majority by two months and twenty three days. Young Philip was the son and eldest child of deacon Philip Didlake, merchant and planter, Star, Miss.

Our young friend was seized with a malignant type of typhoid fever while at Saratoga where he was employed as agent of the G & S. I. Railway. The fever had been raging four days when he reached the home of his father, the delay having been caused by the recent rain-storm. Faithful skillful attention was shown from the hour his home was reached till the last dread summons came.

The writer was once the teacher of young Philip, for more than ten years they were well known to each other. His career was watched with much interest, while he was a high school pupil, later as a college boy at Starkville and for the past year as a rising young business man. There were formed in his nature the bounding, sterling qualities of a promising man. His many friends had become to admire the honest, social, sunny disposition which was truly his; ever ready, be was, with a smile, act of kindness or word of cheer. While Philip was not a church member he often gave evidence of a changed life, claiming always to love the people of God and declaring that he was living out of duty by not uniting with the church of Christ but sometime ago resolved to do so at the first opportunity.

Philip Herbert Didlake is dead; his friends and relatives must mourn his departure. Yet we have hope that somewhere, sometime, his association shall be ours in that glorified life vouchsated to all who accept Christ. Our hearts go out in sympathy for the near relatives who suffer this bereavement most; a younger brother and older sister, a father whose ambition was that the oldest boy who should follow him might be a minister of Jesus Christ.

Oh, weep not beloved, as those who have no hope,

"God is in his heaven, and all's well on earth."

S. P. MORRIS,

Louisville, Ky.

Minnie Rivers Saucier.

On the evening of Oct. 3rd at 8:00 o'clock, Death's Angel invaded the home of Mr. and Mrs. L. L. Saucier and removed them from its sweetest flower, little Minnie Rivers, aged seven months and six days.

For many days skillful physicians and anxious friends nestled together to stay the hand of death, but seeing their effort insufficient to cope longer with life's destroyer they bowed with father and mother in humble submission to the will of Him who so sweetly said,

"Suffer little children and forbid them not to come unto me, for such is the kingdom of heaven."

Oh, what a world of consolation to bereaved parents lies in these words! Your baby's life was short but was long enough for God's purpose and He never gathers unto Himself one of His lambs until their mission has been fulfilled and Minnie Rivers is now shining among the angels of heaven and your home will ever be brighter and sweeter for the fragrant memories she leaves behind. So lift your tear-stained eyes heavenward and find comfort in God's many promises of comfort and love for He has said "My grace is sufficient for you," and "In my father's house are many mansions. I go to prepare a place for you."

May you so live that when the boat glides noiselessly over the River and you are bidden to lay aside the armor of earthly warfare and enter therein, may you stand before your God clothed in "white" and claim your baby for eternity, and of you may it be truly said,

"Blessed are the dead which die in the Lord and their works do follow them."

A FRIEND.
John C. Bryant.

One of the oldest and best citizens of Lincoln County has crossed to the other shore.

Bro Bryant was born in Covington County Miss. Nov. 27, 1838, and died Sept. 17, 1906. He was married to Miss Belle V. Carter 1866 who preceded him some two years to the great beyond. Five children remain, three sons and two daughters. May his mantle of sterling worth fall upon his sons, and be a comfort to his daughters. Bro. Bryant was a trusted and leading citizen of his county and community. He was a loving husband. A kind father, a true friend, but above all he was a Christian. After giving his heart to Jesus he gave his life to his cause. At the time of his death he was a member of the Clear Branch Baptist Church of Lincoln County, Miss. He was always his Pastor friend and counsellor.

He will be sadly missed among his large circle of friends (in this country) in his church, but especially in the home where the deep shadows fell in place of the sunshine that his presence always brought.

His death came like a clap of thunder from a clear sky being killed instantly by a moving train on the Mississippi Central R. R. Though the summons came thus without warning we are comforted in the thought that he was ready, with his lamp trimmed and burning, awaiting the Master's summons to enter



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Nov. 1, 1906.

THE BAPTIST RECORD.

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giving assurance that every need and every taste among Companion readers will be satisfied. Governor Folk of Missouri, Edward Everett Hale, Margaret Deland, Commander Eva Booth of the Salvation Army, Gen. A. W. Greely and Ion Perdicaris are among them.

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has words of help or information for every age, and deals not only with the affairs of the nation and the world, but with such more intimate topics as personal conduct, domestic economy, school, church and community.

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Gulf & Ship Island Special Train.

A special train will run on Wednesday, Thursday and Friday, Nov. 7th, 8th and 9th, 1906, from Hattiesburg, Miss., to Jackson, Miss., schedule as follows:

Lv. Hattiesburg at	7:00 a.m.
Lv. Luix at	7:32 a.m.
Lv. Sanford at	7:40 a.m.
Lv. Seminary at	7:54 a.m.
Lv. Gandy at	7:58 a.m.
Lv. Collins at	8:14 a.m.
Lv. Ora at	8:18 a.m.
Lv. Mish at	8:28 a.m.
Lv. Arbo at	8:31 a.m.
Lv. Mt. Olive at	8:38 a.m.
Lv. Saratoga at	8:48 a.m.
Lv. Magee at	9:05 a.m.
Lv. Weatherby at	9:20 a.m.
Lv. Mendenhall at	9:28 a.m.
Lv. D'Lo at	9:33 a.m.
Lv. Braxton at	9:45 a.m.
Lv. Star at	10:00 a.m.
Lv. Florence at	10:15 a.m.
Ar. Jackson at	10:40 a.m.

Returning will leave Jackson at 6:00 p.m.

This will give additional service enabling patrons of the G. & S. I. railroad to attend the Fair, returning home same day.

We will also run a special train from Silver Creek to Jackson on Thursday and Friday, Nov. 8th and 9th, 1906, schedule as below:

Lv. Silver Creek at	7:30 a.m.
Lv. Grange at	7:45 a.m.
Lv. New Hebron at	7:58 a.m.
Lv. Shivers at	8:10 a.m.
Lv. Bush at	8:34 a.m.
Lv. Pinola at	8:45 a.m.
Lv. Merit at	8:55 a.m.
Ar. Mendenhall at	9:10 a.m.

Yours truly,

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W. L. EVANS, T. P. A.
Memphis, Tenn.

Nov. 1, 1906.

Beyond the Curtain.

The life which we are living now is more aware than we know of the life which is to come. Death, which separates the two, is not, as it has been so often pictured, like a great thick wall. It is rather like a soft and yielding curtain, through which we cannot see, but which is always waving and trembling with the impulses that come out of the life which lies upon the other side of it. We are never wholly unaware that the curtain is not the end of everything. Sounds come to us, muffled and dull, but still indubitably real, through its thick folds. Every time that a new soul passes through that veil from mortality to immortality, it seems as if we heard its light foot falls for a moment after the jealous curtain has concealed it from our sight. As each soul passes, it almost seems as if the opening of the curtain to let it through were going to give us a sight of the unseen things beyond; and, though we are forever disappointed, the shadowy expectation always comes back to us again, when we see the curtain stirred by another friend's departure. After our friend has passed, we can almost see the curtain, which he stirred, moving tremulously for awhile, before it settles once more into stillness. Behind this curtain of death, St. John, in his great vision, passed, and he has written down for us what he saw there. He has not told us many things; but he has told us much; and most of what we want to know is wrapped up in this simple declaration, "I saw the dead, small and great, stand before God." I think that it grows clearer and clearer to us all that what we need are the great truths, the vast and broad assurances within which are included all the special details of life. Let us have them, and we are more and more content to leave the special details unknown. With regard to eternity, for instance, I am sure that we can most easily, nay most gladly, forego the detailed knowledge of the circumstances and occupations of the other life, if only we can fully know two things—that the dead are, and that they are with God.—Phillips Brooks.

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saw that this had struck him; his knife and fork fell from his grasp, and he remained silent for some seconds.

"Well," said he at length, "I am not that man. My first Sunday-school superintendent was a man of genial spirit and noble mien. He went into the wine trade, and died a drunkard before he was forty. My first class leader, I believe, was a good, intelligent, useful man; but he too yielded to the habit of intemperance, and died a drunkard. My own father suffered through intemperance."

"Yes," I exclaimed, "and you yourself are spreading before your friends and your children the instruments of death which slew your first Sunday-school superintendent, your first class leader, and your father. The very rope with which they were hung you are adjusting to catch your children. I cannot afford to put my head into such a halter as that."

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PARKER WILLIS, 335 State Life Bldg., Indianapolis, Ind.

The secular papers state that the Methodist church in Statesboro, Ga., has put itself on record, on the question of lynching such as that at Statesboro, by action looking to the severance of church relations on the part of any of its members (if any there were) who were participants in the horrible deed. Certainly, Church and State should move in distinct spheres. The one should not handle political matters, nor the other ecclesiastical matters. But it is recognized that the Church may take cognizance of drunkenness, immorality, dishonesty and the like, because they violate the moral law. But does not murder, also? And were not those lynchers guilty of murder? The Methodist Church, by such action, will make an honorable record and do much toward putting lynching under the ban of public opinion, and clear itself of responsibility. Should not all churches, not only there, but everywhere, whose members participated in lynching, do as much? Impenitent murderers are out of place in the Church of Christ. It is not asserted that church members participated. It is probable they did not, but if they did, it presents a serious matter for church consideration.—Christian Observer.

Abiding in Christ does not mean that you must always be thinking about Christ. You are in a house, abiding in its enclosure or beneath its shelter, though you are not always thinking about the house itself; but you always know when you leave. A man may not always be thinking of his sweet home circle; but he and they may nevertheless be abiding in each other's love. And he knows instantly when any of them is in danger of passing out of the warm tropic of love into the arctic regions of separation. So we may not always be sensible of the revealed presence of Jesus; we may be occupied with many things of necessary duty, but as soon as the heart is disengaged it will become aware that He has been standing near all the while, and there will be a bright flash of recognition, a repetition of the Psalmist's cry: "Thou art near, O Lord." Ah, life of bliss, lived under the thought of His presence, as dwellers in Alpine valleys live beneath the solemn splendor of some grand, snow-capped range of mountains.—F. B. Meyer.

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Cottolene is endorsed by

COTTOLENE was granted a GRAND PRIZE (highest possible award) over all other cooking fats at the recent Louisiana Purchase Exposition; and food cooked with COTTOLENE another GRAND PRIZE.

"Home Helps," a book of 300 Choice recipes, edited by Mrs. Rorer, is yours for a 2 cent stamp, if you address The N. K. Fairbank Company, Chicago.

A NEW FEATURE—The patent air-tight top on this pail is for the purpose of keeping COTTOLENE clean, fresh and wholesome; it also prevents it from absorbing all disagreeable odors of the grocery, such as fish, oil, etc.



Nature's Gift from the Sunny South.